

EMBRACING THE ABSURD: AN IN-DEPTH ANALYSIS OF EXISTENTIALISM IN THE WORKS OF ALBERT CAMUS**Dr. Himadri Nalinkumar Raval**

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ABSTRACT:

The time is focused on existentialism, in particular the work of Albert Camus who is the staunch follower of this movement with the primary emphasis on the idea of the Absurd. It is somewhat different from the principles of existentialism, focusing on such a philosophical vision of the world as the existence of Sartre's existentialism. Thus, Camus insists on the recognition of the absurdity of existence and argues about the kind of rebellion—by which he means to fight against life with all its controversies, not against God and his purpose. This research paper therefore seeks to examine some of Camus' works like; *The Myth of Sisyphus*, *The Stranger*, and *The Plague* to determine his existential themes, its philosophy of individualism, stoicism, and moral morality. It also provides an analysis of the differences that existed between Camus and Sartre on aspects such as freedom and meaning and how the concepts of Camus exist today to explain existential issues. Concerning modern challenges, it is possible to state that Camus' idea of the Absurd Hero, who has to find a sense in the constant fight against the meaninglessness of existence, can be really helpful. Nevertheless, in a world with growing fears and doubts, with people's attempts to find what is genuine, Camus' philosophy is still highly actual, as it explains how people can live in a given world, which is so unpredictable and treacherous.

Keywords: Absurd, Existentialism, Authenticity, Rebellion, and Camus vs. Sartre**INTRODUCTION:**

The work in question owes works and concepts seminal to 20th-century philosophy and existentialism to Albert Camus and his stories of the Absurd. Camus opposes existentialists like Sartre and Marcel who focused on creating one's meaning in an otherwise meaningless existence. His literary writings such as *'The Myth of Sisyphus'*, *'The Stranger'*, and *'The Plague'* reflect the play of themes that plague man's existence in a world that is not quite concerned with his existence. Camus' entire belief system promotes the idea of living life as it is with as much integrity as possible and facing the realities with no falsified happiness in it desiring to make the world a better place but as an entity that needs to be understood and thus his vision of the humanistic issues remain valid in an immensely contemporary sense.

RESEARCH OBJECTIVES:

- To analyze the concept of the Absurd in Albert Camus' works.
- To explore the theme of rebellion in Camus' existentialism.
- To investigate the influence of Albert Camus' existential philosophy on contemporary thought.

RESEARCH METHOD:

This research uses a textual analysis approach and will focus on Camus' works such as *"The Myth of Sisyphus"*, *"The Outsider"* and *"The Plague"*. The study will analyze the ideas of the Absurd, rebellion, and freedom of the human being in the work of Camus. Such an approach is also applied to argue for

the specific influence of Camus on existentialist philosophy by comparing him with other existentialist writers including Jean-Paul Sartre.

REVIEW OF LITERATURE:

The existential philosophy of Albert Camus, and Absurdism, in particular, shows a rather expansive use in the literature. Gunjan (2024) explores the sociocultural relation of the Absurdist philosophy by connecting the features of Absurdist theatre with the contemporary forms of twenty-first-century issues and advancements in technology and social-political changes. In Gultom (2023), examining existential loneliness from characters of *La Peste* based on of Camus and Kierkegaard's existentialism, particular attention to subjectivity, communication, and ethics of care is paid during the pandemic. Likewise, Hajinia (2024) has compared existentialism between two novels; *The Stranger* by Camus and *Crime and Punishment* by Dostoevsky; where the major issues highlighted involve the philosophy behind the life and suffering of main characters Meursault and Raskolnikov respectively. Thus, in her article, Mammadova (2024) analyses the thematic and symbolical motives of the works of Camus, particularly *The Stranger*, *The Plague*, and *The Fall*, the existential fight of the main characters for their values and meaning of the existence in the indifferent world. AL-Hasani (2024) deals with *The Stranger* under psychological concern, residing majorly on explaining the absurdity and existential isolation of Meursault in the background of World War II. Barbhuiya (2024) pays considerable meta-existentialist analysis on the Camus' *Cross Purpose* exploring how the characters stage an encounter with the absurd, socio-cultural, and ethical probing, treated with tragic aspects seasoned with dark comedy. Altogether, these studies provide an inclusive picture of Camus' existentialism, its uses, the relevance of existentialism in a contemporary context, and its retention in literature and philosophical discourses on purpose and existence.

1. THE PHILOSOPHICAL LANDSCAPE OF EXISTENTIALISM:

Foundational Thinkers of Existentialism: Existentialism is an outlook that was developed based on the ideas of such philosophers as Søren Kierkegaard who is often referred to as the creator of existentialism due to his ideas of 'the leap of faith' and the emphasis on the individual choice in the context of the period of heightened uncertainty. Kierkegaard spoke a lot about the opposition between the individual and the divine while stressing the importance of the individual's relation to God. Another existentialist philosophy is attributed to Friedrich Nietzsche meaning that "God is dead" – the move paves the way for new standards of organizational behaviors. Nietzsche's views have included the "will to power" and the idea of the superman who goes above morality to establish his or her own. In that respect, he emphasized the individual's creativity and the need to accept life's adversities with no reference to external authority.

Jean-Paul Sartre and Existential Freedom: Jean-Paul Sartre who is an existentialist argued that people have no real nature or identity, or in other words, they create themselves based on what they do, what they choose to do and how they engage with the world. His philosophy is the Subjective Reitzianism which claims the principle of freedom without the need for a person to generate the meaning and moral value of his life. This freedom brings about the state of 'anguish' or 'existential nihilism' because people are aware of their freedom and the burden of their decisions. Sartre elicits the further meaning of this freedom under his concept of 'bad faith,' in which people manipulate reality to get rid of the resultant anxiety of freedom. He recognizes that it is possible to live free, but at the same time, they must make their choices on their own, even though the world is meaningless.

Existentialism and the Human Condition: Sartre and another existentialist, therefore assert that an individual creates his or her meaning and truth in this world not under the influence of religion or society. It postulates that meaning-making is an active process that is negotiated by an individual through his or her decisions, performances, and interactions with the world. It is however important to

consider this perspective from the context of human existence as it portrays life as complex and that people cannot simply search for answers. Existentialists urged people to meet one's freedom, the fact of dying, and the fact of the meaningless and then live purposefully.

Camus' Distinct Contribution: Albert Camus who is one of the existentialist writers expounded on the notion of the Absurd which asserts that human beings strive to find purpose amid a purposeless world. Different from Sartre, who emphasizes the creation of meaning through liberty and decision, Camus is concerned with the contradiction between reason and the absurd. He deviates from what may be described as an existentialist notion in the sense that he does not call for the creation of significance as a way of overcoming the Absurd. Camus, however, points out that the Absurd should be accepted and one should create a personal meaning and find happiness in the absurd. This attitude is best reflected in his concept of the "Absurd hero", who finds his purpose in the ongoing fight against the Absurd. Camus' work enlarges the existentialist tradition and offers a continuation of its ideas emphasizing the existential approach to people's experience rather than their concepts.

2. ALBERT CAMUS AND THE ABSURD: A DIVERGENCE FROM TRADITIONAL EXISTENTIALISM

The Concept of the Absurd: The idea of the Absurd, also stems from the conflict between the searching for the meaning of existence and the non-response or rather passive and indifferent reaction from the universe. In his essay "The Myth of Sisyphus," he outlines what he means by the word absurd as the space created by the contradiction between man's desire to find meaning in the world and the chaos that is blocking his path. This separation gives a lot of uneasiness and isolation to the people who are left with loneliness and facing a world that is inconsequential and absurd. Camus maintained that a commitment to the relationship with the Absurd meant that the individual's life was genuine and they were true to themselves, something that is absent from illusions that come with religion ideology, or the norms of the society.

Camus' Rejection of Traditional Existentialist Solutions: Camus is an existentialist, but Camus' philosophy cannot be still classified as Sartrean existentialism since the latter is built on the prior existence of essence and existentialist's duty to find a purpose in a meaningless world. As for Camus, he negates any attempts to look for meanings to combat the concept of Absurdity implying that such attempts are useless and precipitate bad faith. However, Camus believes in the consciousness of revolt, in a deliberate and constant assertion of the Absurd, their fight that does not allow illusion and despair to triumph. It is for this reason that this rebellion is not for the discovery of something more than the Absurd but for the embracing of life and all that it holds including the apparent meaninglessness. Rebellion in Camus is the will to live with the consciousness of the Absurd, enjoying the liberty that it provides, and appreciating the fight against the jack which is as significant as the fight for meaningful life. Sisyphus is his metaphor of the individual in the Absurd society finding meaning and purpose in his life in the recurring task of pushing a boulder on a slope.

The Absurd Hero and the Rejection of Transcendence: Camus goes ahead to introduce what he calls the 'Absurd Hero' as being a person who embodies all the tenets of absurdism. This hero dwells in the Absurd, yet tries to live a purposeful life knowing fully well the state of the world but undeterred to live a good life. What's it to them? They get out of living their lives and enjoy the liberty that results from understanding the Absurd. For Camus the Absurd Hero is a life of harmony and genuineness which does not require a search for a hidden underlying principle or truth, but simply a Zionist acceptance of the reality of existence. This is why this stance is considered the ultimate defiance: it means embracing life, living vigorously and with goals even in a universe that could not care less for one's existence.

Camus' Divergence: Implications and Legacy: Solutions and Consequences: unlike other existentialist philosophers Camus negates abstraction and fear of living in a meaningless world and

encourages community by accepting the existence and promoting freedom. This approach appeals to those who had issues with the existentialist notion that an entity's chief purpose remains the formation of meaning. Camus for a life for rebellion to the absurd which remains one of the foundational works on the modern existentialist imperative to live in defiance of contemporary follies. His rejection of existentialist solutions paints a picture that to existential philosophy he added value by postulating an existence that is worth living despite the meaninglessness of life as asserted by the existentialists. His work continues to be a major influence in philosophical debate dealing with the issues of living in a world where there are no clear solutions.

3. ANALYSIS OF CAMUS' KEY WORKS

“The Myth of Sisyphus”: Camus ‘The Myth of Sisyphus’ can be considered as an essay in which the author looks into the modern humanist’s formal implications of a specific aspect of the classical myth: Sisyphus. The myth represents the human’s endeavor to seek for one’s place in the world while there appears to be no purpose in the cosmos. Camus therefore applies Sisyphus to negotiate between man’s desire to have purpose and meaning in existence and the universe’s indifference, thus arriving at the Absurd. According to Camus nuance of the Absurd should not result in despair or nihilism but in free and genuine life. Indeed P. Sisyphus is an absurd hero; he is condemned to live and work in a stadium, where he rolls a boulder up the steep slope only for it to roll back at the top and the process repeats itself over and over; hence the saying; 'man is condemned to live'. Thus, the book by Albert Camus ends with a note that one has to believe that Sisyphus is happy, as happiness originates from the acceptance of the Absurd and the liberty arising from it. Sisyphus therefore represents the true spirit of the existentialist man who faces the reality of the situation and also does not give up. Thus, Camus' representation of Sisyphus can be viewed as highly metaphorical: existentialists call for concerning ourselves with the Absurd and affirming life with no advance assurance of the meaning of life.

“The Stranger”: The novel “The Stranger” (L’Étranger) which is one of the most well-known works of Camus, is being considered as the novelization of the author's Absurdist philosophy. The main character, Meursault, is an embodiment of existentialism and the Absurd, which are some of the ideas that Camus wanted his literature to portray. Throughout the novel, Meursault displays self-centredness, and callousness towards social mores, laws, and even feelings that the society requires and expects one to display. His emotionless response to his mother’s death or rather his lack of response, ”Mother died today. Or maybe yesterday, I don't know", forms the basis of the book and presents Meursault as an anti-hero who is beyond the sociological-ethical norms of the society.

This existential alienation is further presented by Meursault through his actions and his interaction with other people without any of the social significance that is normally attached to these actions. He builds relations with women for sex and not any emotional connection and his part in a murder seems as a result of his being a passive observer. Meursault shows no proper concern with the exterior environment, the society and fulfills what is required only based on the experiences that he undergoes.

Therefore, the climactic scene in "The Stranger" takes place during the trial where society tries to let meaning and establish its moral justice over Meursault. However, with time the trial is no longer about the murder that was committed, but about Meursault not lamenting the death of his mother not wanting to pray for her soul, and not having emotions that other people find befitting. Through this trial, the author passes comment on society's biases and the propensity of people to find essences where none exists.

Finally, it is necessary to conclude that in "The Stranger" the narrator reveals the message about the freedom of the individual when he finally accepts the concept of the Absurd. At the time when Meursault is sentenced to death, he finally accepts the overall absurdity of existence. He throws away religion and the fairy tales of society but finally lies down in the dust accepting the fact that he cannot

escape from his destiny. Thus at the last moments of the novel Meursault is made aware of the fact that he has been happy and that in its very own right, life is worth living. Thus, through the experience of Meursault, Camus depicts the liberty and brightness that is to be found in accepting the concept of the Absurd, as well as spiritual existence in the world that is kept meaningless.

“The Plague”: Speaking of the novel “The Plague” (La Peste) Camus makes use of the plague epidemic to express the main equitable concepts connected with the experience of the Absurd in the twentieth century. The novel is based on the background of an Algerian city named Oran, in which people have to face a life-threatening plague, and their reactions to it are described by the author.

More importantly, the plague symbolizes the accidental and capricious conditions of human existence as well as the forces that govern them. The characters in the novel each represent different responses to the Absurd: while some give up the fight, others cling to faith, yet others look for solace in sensual pleasures or they engage in denial. Still, the main character of the novel, Dr. Bernard Rieux, is a rebel in the sense Camus meant it in outlining the concept of the Absurd. Despite the impossibility of his mission, Dr. Rieux goes on with the struggle fighting the plague that has struck the town; he looks after the sick and organizes the fight against the epidemic.

In the case of Dr. Rieux and other characters, Camus expresses the necessity of people's unity and individual ethical commitment in the face of overwhelming evil. Even though the war against the plague appears purely rhetorical and the results are far from definite the characters receive purpose from their activities. The novel makes it clear that the war against the Absurd even if it is in the form of the plague or any other ordeal is not an endeavor meant for conquest but for staking humanity and honor.

Therefore, once more, as is customary in all of Camus' work, "The Plague" reasserts the concept of human solidarity and the relevance of compassionate defiance. The character's interest in fighting the plague even though it seems overall to be meaningless shows that Camus in its entirety believed that the worth of life is attained not as per noble purposes but through struggle and fight in life. In this context, the novel became the reflection of the strength of the human spirit and the possibility of finding fulfillment through participation in life activities as opposed to the confrontation with the absurdity of life.

4. CAMUS VS. SARTRE: DIVERGING PATHS IN EXISTENTIAL THOUGHT

Sartre's Philosophy: Radical Freedom and Existential Authenticity: Thus, existentialism as a structure of thought in Jean-Paul Sartre reduces to the radical freedom of a person and the notion that man is condemned to be free. Sartre's concept of existence precedes essence and supposes that people are born into a world with no inherent meaning and there are no predetermined roles, so people create their roles defining themselves through their actions. This concept is famously summed in his statement better known as existentialism, "existence precedes essence." Sartre explains this proposition to mean that people exist and then find themselves in the world, and through their agency they ascertain their nature or their reason for being.

According to Sartre, however, the existence of this freedom in life is very heavy. Lacking a blueprint they are completely on their own and fully accountable for the decisions that define them. This makes it possible for Sartre to speak of existential anguish since freedom is both liberating and oppressive because every action forms part of an individual's existence in a world with no inherent meaning.

To come to terms with this freedom and suffering is Sartre's call to existentialist authenticity or the acceptance of freedom and choice. In line with Sartre's view on existence and essence, authenticity is established when there is acknowledgment of the freedom that one has, acceptance of the responsibilities associated with it, and doing things based on one's set principles instead of societal norms and regulations. Thus, the desire to be sincere becomes a primary motivation that drives Sartre to address political and social causes as far as he thinks that individual liberty is connected with social

accountability. Sartre's existentialism therefore moves from an individual belief system to the impact on the common society where the fight for freedom and existence of purpose is fought.

Camus' Philosophy: The Absurd and the Rebellion Against Meaninglessness: Camus and the Absurd versus Existentialism: Although Camus is traditionally related to existentialism he developed a unique philosophical movement based on the notion of the Absurd. The best attempt of Camus to define the Absurd is the clash between reason on the part of man and the indifference of the universe. This tension is at the core of the human experience: we find ourselves asking for meaning, structure, and rationality only to find ourselves in a world that cannot provide such things. This realization of the Absurd leads to a crucial question: how does one learn to live in a seemingly meaningless creation?

Camus' approach to the topic is not to invent a meaning where none exists but to begin with absurdity and accept it. He dispels the idea that one has to create the world, or project meaning onto it as such acts do not make sense and are open to human self-deception. Interestingly, there is a kind of revolt that Camus is 'for'; it is not a revolt against the Absurd but rather against the kind of submission or hopelessness that the concept can bring. This rebellion is not an unconscious despair, it is a willing and knowing rebellion against nothingness, against the absurdity of existence.

We will also see that Camus' idea of rebellion is linked up with what he calls the "Absurd Hero" who lives life as if it is meaningless but subscribes to this meaninglessness. The Absurd Hero finds worth in living, he and she enjoy life's experiences without seeking reasons to continue living. This teenage is nicely illustrated in Camus' work where characters like Sisyphus engage in tireless and meaningless effort, yet, are happy in his existential effort. Camus believes that it is quite practical to live within the framework of absurdity while giving up false hope and going after the concrete reality of life.

Divergence: Freedom vs. Rebellion: The most basic difference between Sartre and Camus is therefore in their attitude to freedom and the absurd. In the existentialist understanding, freedom is a constant state of being humans have to live in and they are always guilty concerning the decisions they make. This freedom is a responsibility and honor since it means that everything that is part of a person's life is their choice. It may satisfactorily be said that existentialism is positive in its conception of human subjectivity in the manner it is conceived by Sartre as shown above.

It does not negate the same freedom but unlike Sartre's existentialism, it looks at it through the philosophy of the Absurd. However, for the Camus, the recognition of the Absurd negates the existence of the have to forge a meaning to run away. He only encourages a person to live absurdly, to accept the Absurdity, and to find the purpose in the struggle in the pursuit of the meaning. It is in the third chapter of 'The Myth of Sisyphus' that we understand that Camus is less interested in the liberty of making meaning of the world rather than the purity and authenticity of living without the deceit of optimism. He also focuses on individual perseverance, the importance of defiance the temptation, and the need to find purpose in life outside what is offered.

Camus' Contribution to Existentialist Discourse: Camus' existentialist perspective is quite different from the direction that Sartre developed; Camus sought an alternative way. : That is why Camus offers a form of existentialism that is more focused on the actual existence of the Absurd than on the search for meaning. His philosophy enables people to embrace the world as it is without going into depression or prostrating and building an artificial world to run to. Camus does not give an optimistic view of life; but rather a vision of life that is founded on acceptance of reality, freedom within the construct of the absurd, and rebellion against the vacuum of meaninglessness.

The contrast between Sartre and Camus is just one example of the depth and vastness which is existentialism. As both existentialists, the two philosophers dwell on similar questions but their approaches differ hence providing a wholesome view of human existence. Sartre's existentialism where freedom and choice are seen as the core values of humanity will always find listeners among people

willing to take a conscious and active role in the construction of their lives and the world. Thus, the personality of Camus and his philosophy of the Absurd and revolt eliminate despair in the hearts of those finding meaning in life's fluctuations.

5. THE LEGACY AND RELEVANCE OF CAMUS' EXISTENTIALISM

Camus' Impact on Existential Thought: Having postulated the Absurd as a principal concept of his philosophy — an integral constituent of the existentialist creed — Camus diverged from standard orthodoxies of existentialist thought, which glossed on the theme of the existential search for meaning where none might be found, in life. As opposed to an attempt at the metaphysical dimension of trying to escape the Absurd, Camus promotes the acceptance of it and rebellion against it. It has become the existential approach of thought that has a broad impact on the general comprehension of existentialism of proper along the lines of instant psychological meanings, integrity, and authenticity over another attempt at freaky meanings imposed from other sources and meanings and the pursuit of self-imposed meanings.

Another field in which Camus' analysis of the Absurd has impacted is other branches of philosophy, notwithstanding those related to the issue of ethics, the existence of man, and the hunt for purpose in the contemporary world. According to him, life is, nevertheless, meaningless and therefore, should be lived to the fullest and with passion which prompts those who hold such a point of view to face the realities of life squarely instead of having to seek comfort in various illusions. Camus' existentialist view on life espouses frank living in the face of adversity which is a current characteristic of the philosopher.

Relevance in Contemporary Existential Crises: In a world plagued with existential problems, questions about life's meaning, suffering and death, feelings of emptiness, and fear of an uncertain future, the message of Camus is rather inspiring. Thus, existential themes are on the agenda of the 21st century: the postmodern culture, the disturbing impact of the anthropogenic crisis, and the social division of individuals through the 'technological continuum'. In such a context, Camus's ideas concerning the Absurd and the human condition are becoming topical again.

Perhaps the part of Camus' philosophies that has direct relevance to the modern world is the slogan about living an optimistic life even though life is absurd. To summarise Camus' take on optimism and pessimism, the author does not believe in one extreme or the other, stating that life is not worthless and at the same time it is not always good – it is something in between, however, one should live within the moment. His belief in the process of striving in the pursuit of the goal is something that carries a lot of weight today as people are faced with the challenges of life and the capacity to determine what is right or wrong in given situations is becoming harder and harder.

Besides, Camus' concern for individual identity and social unity is crucially relevant to the contemporary world which is faced with new social and political splits that appear to weaken and destroy the unity of communities and societies. In the books like *The Plague* Camus presents how a community can find purpose while fighting against odds, they can find purpose even in a plague. The need for people to care is more important in today's world as the world faces diverse disasters that range from health complications such as coronavirus to natural disasters such as climate change. In light of the events mentioned in the paper, Camus' concept of the unity of the Absurd functions as an antidote to loneliness and hopelessness that is often associated with crises.

Camus' Influence on Modern Thought and Culture: In literature and specifically in the postmodern context, existentialism resonating with Camus' avert philosophical dissemination, has found its way into contemporary culture such as in film and politics. His works remain inspiring the writers, artists, and thinkers struggling with the problems of existence in their endeavors. Indeed, the themes of the protagonists' alienation, rebelliousness, and attempts to find a purpose in life during the random physical

strife that Camus depicted are today's issues, proving the timelessness of his work.

In literature, for example, there have been authors who have incorporated the works of Camus in the light of the Absurd in the analysis of the human condition. The issues that the characters of Samuel Beckett, J.M. Coetzee, or Haruki Murakami face are reminiscent of Camus' protagonists, trapped in a world that seems indifferent or even hostile towards their search. In the same way, the Coen Brothers and Lars von Trier have resorted to themes of Camus in their films where the characters are struggling with the realities of the Absurdity of the world.

However, Camus' philosophy has also been incorporated into today's political context as far as the issues of freedom fighting and justice are concerned. The concept of the Absurd Hero which has been developed by the author to depict an individual who fights against the feeling of emptiness and isolation using conscious revolt and mutual helpfulness, has provided activists and thinkers who struggle against social wrongs and various problems of society. Camus' message which is the notion that has to be fought for even if the world seems to be against it is very much valuable to those who struggle for human rights, the protection of the environment, and justice today.

The Ongoing Legacy of Camus' Existentialism: As people go through the existing quandaries and challenges in contemporary society, Camus' existentialism is an informative and valuable branch of philosophy. Thus, his ideas can help explain the problems of modern society and help those people who try to find meaning in life in today's world full of confusion. In conclusion, it is about Camus' existentialism and it is important to state that in addition to the idea, it provided principles for individuals and ways how they should face the absurd, how they should live their lives passionately, and how they should find the sense in living.

KEY FINDINGS

1. **Camus' Concept of the Absurd:** The philosophy established throughout Camus's works can be described as existentialist based on the notion of the Absurd or a contradiction between the human need for search of meaning and the world's non-acceptance of it. From this people get to understand that life has no inherent meaning.
2. **Rebellion as a Response to the Absurd:** While traditional existentialists call for the creation of meaning, Camus picks rebellion against the Absurd. This rebellion is to live according to one's truth and fully accept life and existence's absurdity without the desire to turn to hope and seek some kind of escape.
3. **The Absurd Hero:** In Camus's work, the reader meets the so-called Absurd Hero who, like Sisyphus, sees the significance of the behavior not in the final result of the action. This hero was a model of constant struggle against the Absurd – he was applying acceptance of the Absurdity.
4. **Camus vs. Sartre:** It is evident from the study that there is a huge gap between Camus and Sartre in existential thought. Sartre is more optimistic about human freedom and the refusal to accept the Absurd but at the same time stresses creating meaning in the world; Camus, on the other hand, lays stress on the acceptance of the Absurd and being genuine and loyal to his nature in the process.
5. **Contemporary Relevance:** Camus' philosophy of the absurd can be considered rather useful and applicable in contemporary society, especially when talking about existential anxiety, globalization, and the experience of a True Self. His focus on the values of individual character and honesty,

people's unity and common cause, and morality shows how society can cope with modern challenges.

DISCUSSION:

Camus is an existentialist of a slightly different sort, who, based on his philosophy, gives a richer and much more nuanced view of the world. His emphasis on the Absurd, and the refusal of formally, or informally, assigned or assumed meanings makes Camus distinct from even normative existentialists such as Sartre. Posting rebellion against the Absurd, the author offers readers to go against society and live, to find happiness in the very existence. This philosophy has more relevance to present-day life than the traditional theories as problems relating to existence are more common in modern society.

As mentioned in Camus' thought, the idea of the Absurd Hero underlines the value of perseverance and humanity in a world that does not possess meaning. This figure expresses an opposite model to the Absurdity, by which people are to find meaning in the fight against the Absurd without appealing to higher values of meaning.

Existentialist thought is best characterized as pluralistic, as Camus' work makes explicit that there are many ways to approach the existentialist vision of the human condition. It can be said that his ideas are still being adopted in the present culture, literature, and political science which makes his theories effective up to this date.

Thus, the existentialism of Camus can be regarded as an effective and appropriate key to such an analysis and the contemplation of the problems of the contemporary world. His call for rebellion, for genuine life, and fraternity provides a perennial way of making sense of the world and living, even if the world is often irrational, and sometimes even frankly absurd.

CONCLUSION:

Existentialist Albert Camus' Absurd can be used to explain and solve many of life's issues according to existentialism. In this respect, Camus calls for a life that does not require humanity to impose or even invent meanings, embrace hope for systematic living, and fight for the ethical... His focus on the process rather than a goal, the presence of the latter or the so-called telos is a good advice to follow in the postmodern world. For today's readers with existential anxieties and with a world trembling with vast uncertainties and open conflicts, these ideas are as timely as they are provocative, urging people to live with as much resolution as possible despite the very absurdity of life.

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